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THE SEVEN CHURCHES.

By the Author of "Constantinople in 1828."

THAT particular district of the Lesser Asia included within the river Cayster and the Caicus, the Aegean Sea, and the lower declivities of the Tauric chain of mountains behind Philadelphia, had early and great claims to the attention and admiration of mankind. Here was the mild Ionia, with her arts and her elegances—her countless temples, still beautiful in their desolation—her crowded cities, the birth-places of poets and philosophers whose names survive the firm-set wall and the column of marble or of bronze, and *now* can never die. Here was Lydia and her riches—her gold-flowing Pactolus and Gygean lake—her Tumuli, those lofty and enduring records of the dead, reckoned among the world's wonders; nor could Lydia's monarch be forgotten and the name of Croesus cease "to point a moral and adorn a tale."

Here too was the Pergamenan kingdom, and the splendid capital of Pergamus, and its library, inferior only to that of Alexandria; and Caria, Mysia, and *Æolia*, all contained within our narrow limits, and combining to form a region peculiarly enlightened and interesting—a federation of little states, characterized and perpetuated by the genius and taste inherent to the colonies of Greece—an oasis of civilization, and at times of freedom, on the edge of the barbarity and slavery of Asia.

To the ancient Gentiles, moreover, this was a holy land; the polytheists here revered spots consecrated by mythology as being the scenes of the loves and deeds of their divinities, and of the earliest intercourse of the gods with the sons of men. To them, Niobe still mourned in stone on the lofty Sipylus, and the irate Latona still spoke her anger in the thunders of that mountain; the "regions of fire" which modern science may partially explain, and reduce to a volcanic district, were to them replete with omens of awful import, and in a special manner the regions of mystery and awe.

The disciple of a sounder philosophy—though unimpressed with the Pagan creed that has passed so utterly away from the earth (which it was not calculated to improve) that not even a Julian would hope to re-illuminate its altars—cannot travel through this part of Asia Minor, without having his heart touched at each step of his lonely pilgrimage, and disposed to melancholy, by the sight of the utter desolation into which the long prosperous and most abundantly peopled regions have fallen. He cannot hear the jackal's cry in the loneliness of Ephesus, without asking, where are the thousands and tens of thousands that thronged its streets and issued from its gates? He cannot see the storks and the wild doves, the only occupants of Philadelphia's crumbling walls—he cannot watch the Turcoman driving his cattle among the fallen columns and desecrated walls of Sardes—he cannot see the relics of ancient art, the very perfection of sculpture and architecture, levelled with the earth, torn away, mutilated, to honour a barbarian's grave—without a sad thrilling of the heart, and an ardent wish that it were possible for the civilised portion of mankind to interfere, and stay the annihilating hand of the Turk.

But to the inheritor of a purer faith, to a Christian, and one penetrated with the full value and spirit of Christianity, how immeasurably must this interest be in-

creased! He views in these regions the early arena of the undying church of Christ; as he toils over the lofty mountains, and traverses the desolated plains, he remembers the ground was trod by the blessed feet of the immediate disciples of the Lord; from city to city (or rather, as in most cases, from site to site) he traces the outlines or the station of the primitive churches—the first to echo with the blessed word, the “glad tidings of salvation;” and to his eyes the Christian walls of Pergamus and Sardes, Philadelphia and Thyatira, are not rude, unintelligible masses, but endeared and consecrated objects, that, though now mute, were once “vocal with their Maker’s praise,” and echoed with the voices of those who received their mission and their instruction from the voice of the Son of God himself. Nor is this all:—he may seat himself in the shade of those ruins, and recurring to his book—the legacy of his Saviour—he may read the instruction and discipline addressed by the Apostles to the first Christians who congregated here; and, moreover, immeasurably increase the interest and the awe he must feel, by tracing in his volume, and in the dread prediction of eighteen centuries ago, the very picture of the present desolation of the “Seven Churches of Asia.” The lapse of time, and all the sorrow and the sin that has filled up the long space, may disappear to his eyes; but here is the prophecy and here is the fulfilment!—a fulfilment to the very letter of the holy text. With convictions like these, the stones that strew the ground, the rent fragments that still rise in air, though “trembling to their fall,” are not in his eyes merely the melancholy ruins of human industry and ingenuity; they are records of his God, and of the will of that Providence whose ways, inscrutable as they may be, he is taught to consider as ever just, with a tendency to mercy.

It has been my fortune to visit, and in a quiet lonely manner, adapted to impress the sad scenes on my mind, several of these cradles of Christian faith, and I will endeavour to give a concise description of those I saw, completing the picture of the “Seven” from other Eastern travellers.

The first of the churches to which my journeying led me, and which *had* been one of the most important of the seven, was SMYRNA.* The peculiar felicity of the situation of this place still retains, and seems always to be retained, a certain degree of commerce, and its natural consequences—population and prosperity. But these are merely comparative, and to exalt Smyrna she must be compared with the present depopulated, wretched condition of the districts that surround her, and not to herself or to the cities of her neighbourhood at the period preceding the date of the awful prediction of her ruin. At the more ancient epoch referred to, Smyrna was the admiration of a most ingenious people, who possessed the fine arts in a perfection we have still to see equalled; her lofty Acropolis bore whole quarries of marble on its proud brow; temples and stoas, theatres and a library, covered the bold sides of the hill, facing the clear deep bay—a fitting mirror for ~~the~~ much grace and beauty; her crowded but elegant houses descended in gentle parapets from the heights of Mount Pagus, and stretched to the banks of the sacred Meles; whilst, far beyond, an avenue of temples and tombs, villas and baths, extended in the direction of a modern village, called Bournabat: in short, ancient description, the glorious site of the place as we now see it, and the beauty of the remains of sculpture and building occasionally discovered, combine to justify the high titles with which she was honoured, and to prove that Smyrna was indeed “the lovely, the crown of Ionia, the ornament of Asia.” Now, compared to this, what I saw certainly did not seem of a character to stand, as some have made it to do, in the teeth of a prophecy. Her Acropolis was bare, only marked by the walls, with many a yawning fissure between them; of the ancient fortifications, of temples, or other edifices of taste and grandeur, were there none; the Turkish houses, that seemed sliding down the hill, were mean, filthy, and tasteless; and every here and there an open space, with smoked and blackened walls around it, gave evidence of recent conflagration; narrow and dirty streets led me to the Meles—the *sacred* and Homer’s own river according to Smyrnen tradition—and I found the stream foul, and wholly insignificant; the avenue beyond it could be merely traced by the occasional obtrusion of a block of marble, or the base of a wall, which, indifferent to their ancient destination, the indolent Turks used as stepping stones to mount their

* “Behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life.”

horses. The only buildings, and they could not pretend to much importance, that rose above the general insignificance, were the Mahometan mosques; and the voices of the Muezzins from their minarets seemed to proclaim the triumph of the crescent over the cross, and to boast of the abasement of the Church of Christ in one of its "high places." The Christians, divided by heresies and feuds were merely tolerated on the spot where the church had been all-triumphant, and the Greek, the Catholic, and the Armenian offered up their devotions in narrow temples, that were fain to hide "their diminished heads." It required the skill of an antiquary to trace the walls of the church on the side of Mount Pagus, where Saint Polycarp and others had suffered martyrdom. Nobody attempted to shew me even the site of the original metropolitan temple, but every step I took offered me evidences of that destruction and humiliation foretold by the inspired writer. An infidel and barbarous race, the Turks, whose existence was not even known in the days of the prophecy, were masters or tyrants of the fair country; and the wealth and prosperity of Smyrna, or the small portion of them that remained, had passed into the hands of foreign traders—some of them from countries considered in a state of unimprovable barbarity, or altogether unknown, when the prediction was uttered—for English, Dutch, and Americans were the most influential of the number. The red hand of the Osmanlis had very lately waved over the devoted city; and if slaughter had ceased, a pestilential fever, engendered by the putrid waters and filth about the town, daily thinned its inhabitants. The productions of art, of the pencil or the chisel, were looked for in vain in Smyrna, that had been art's emporium—in Smyrna, whose ancient coins and medals, and other exquisite fragments, have partially furnished half of the numerous cabinets of Europe. The voice of music was mute, the converse of philosophy was no more heard, and, of a certainty, Smyrna was in the days of tribulation with which she had been threatened.

A journey through a desolate country, whose natural fertility and picturesque loveliness (all unnoticed by the few barbarians that traverse it) only added to the melancholy of my impressions, brought me to another of the seven churches—to Pergamus* which is situated on the right bank of the river Caicus, about 60 miles to the N. of Smyrna. The approach to this ancient and decayed city was as impressive as it well might be; after crossing the Caicus, I saw, looking over three vast tumuli or sepulchral barrows, similar to those of the plains of Troy, the Turkish city of Pergamus, with its tall minarets and taller cypresses, situated on the lower acclivities and at the foot of the Acropolis, whose bold grey brow was crowned by the rugged walls of a barbarous castle, the usurper of the site of a magnificent Greek temple. But on coming still nearer, the lofty massy walls of early Christian churches offered themselves to my eye, frowning in their ruin; and after having made my ingress into the once splendid city of Pergamus, the capital of a flourishing kingdom, through a street flanked by hovels and occupied in the midst by a pool of mud, I rode under the stupendous walls of these degraded edifices with silent awe. I would not take upon myself to determine that either of these ruins belonged to the primitive Christian temple: indeed, from their magnificent dimensions, the style and durability of the architecture, and other circumstances, I should rather conclude that they arose several centuries after the immediate ministry of the apostles, and when Christianity was not an humble and oppressed creed, but the adopted religion of a vast empire. Yet I felt a pleasure in lending my faith to a poor Greek, who assured me that one of the ruins, an immense hall, with long windows, a niche at each end, and an entrance or door of gigantic dimensions, occupied the very spot where had stood the first church of Christ in Pergamus; nor is it at all improbable, but rather in accordance to the general habits of men, that the Greek Christians should have revered and preserved the locality, until enabled to erect a splendid temple, on what had been originally a humble tabernacle. Though these ecclesiastical buildings, which are principally in the Roman style, and formed of admirably strong brick-work, mixed sparingly with stone and *traversi* of marble, cannot pretend to any great beauty as works of art, but rather denote periods of the lower empire, when taste had disappeared, "and the science of the

* "Repent; or else I will come unto thee quickly, and will fight against thee with the sword of my mouth."

architect had sunk to the mere craft of the bricklayer," still they do not cease to be impressive, picturesque objects, and present themselves to the eye whichever way you turn. In looking from the plain towards the Acropolis they stand boldly out in the picture, and offer greater breadth and mass of ruin than any thing on that hill; and on gazing from the summit of the Acropolis downward, they show like vast fortresses amidst barracks of wood—like "skeletons of Titanic forms," raising their heads reproachingly, but proudly, above the pigmy wooden houses of the present inhabitants of the dishonoured city of Pergamus. But if in this it differ from the other cities of the seven churches, if the Christian remains and the Christian style predominate here, as they do not elsewhere, and the objects first to meet and last to retain the melancholy regard of the traveller are these essentially connected with the religion, still he must mourn over the desecration of these edifices dedicated to the faith of Jesus—must mourn over the present darkness of Pergamus, once "so rich in gospel light"—so crowded with temples to echo that gospel's words. One of the churches serves as a work-shop for coarse pottery, another I saw converted into a cow-stall; "and the poor Greeks, with these stately structures of their ancestors before their eyes, some of which could be easily repaired and returned to their original and holy uses, are confined to a little church under the Acropolis, low, narrow, dark, and itself ruinous." This mean edifice is the only one which now echoes the name of Christ; and alas! the hymn of praise is subdued and whispered, for fear of offending the fanatic Turks; and moral intelligence and spiritual illumination are not to be looked for in the long oppressed and barbarized Greek priests. It is probable that the primitive church was not materially, or in brick or stone, extent or elevation, much superior to this lowly temple; but how immeasurably different the light that beamed—the spirit that animated it! It was not without deep interest that I saw in this church of Pergamus some copies of the new Testament in Romaic, edited by Englishmen, and printed in London. The sight suggested a compression of chronological space, and of historical facts, almost astounding. "When the gospel was proclaimed in these fair regions, what was Britain? Whence, and through the medium of what language, had we, with all Europe, derived our knowledge of the words and the acts of the Son of God and his disciples? From the Greek, which was not merely to instruct us in all that was sublime and beautiful in poetry, and the other branches of human literature, but to lead us to the knowledge of our eternal salvation, and to form the broad basis of our religious instruction and belief. Since the dissemination of the Scriptures in that all but perfect language, the degraded Greeks had lost the idiom of their ancestors; and the schools of remote Britain had a key to their ancient treasures which themselves did not possess. About a century since a Greek priest of Gallipolis, on the Propontis, had rendered the Scriptures from the ancient Hellenic, which they did not understand, into the Romaic, or modified dialect spoken by the people in his day. An inconsiderable edition was printed and circulated, but poverty and oppression precluded the adequate supply; and, in the process of years, the dialect had so much changed, that in many instances the Romaic of the Gallipolitan papas was no longer intelligible. Then it was that England, who, in the centuries that had intervened, had kept on in a steady course of improvement, found herself in a condition to assist her ancient instructress, and to come forward and pay in part a long-standing debt of gratitude. It was under the care of Englishmen that the New Testament was again revised, compared with the ancient, and corrected, and adapted in its modern idiom; and the presses of England—the press, a miraculous engine of good or evil unknown to the Greeks of old, England, a barbarous island then scarcely noted on the world's horizon,—had supplied thousands of copies of the book of life, to those regions from which she had originally derived the inestimable treasure. This is indeed a glorious restitution, and one, I hope, that will be persevered in, until we have effectually contributed to raise the civilization, morality, and religion of those, to whose predecessors we owe so much.

(Continued in our next.)

A WORD OF ADVICE.

As the elders and others in the kingdom of God go forth in the discharge of their duties, in proclaiming the word of the Lord and in administering in the ordinances of the kingdom of God, they will doubtless find the enemy always on the alert to ensnare them if possible, and bring them and their mission into contempt. There will be found a great need for wisdom on all occasions, that the enemy may not gain the advantage over them.

In the first place we would advise the elder, or whatever else he may be, never to lose sight of his high calling of God in Christ Jesus,—never to forget the authority of that portion of the priesthood which has been conferred upon him. We do not give this advice in order that the brother might be puffed up with the idea of the dignity of his calling, by no means, neither will the contemplation of it produce that effect, for inasmuch as we are called of God according to the order of his kingdom; therefore, we of ourselves have not assumed the office which we hold, neither do we usurp an authority to which we have no legal claim; and since it is entirely of the Lord and not of ourselves, we shall be led to glorify him, and look for the assistance of his spirit in discharging the varied duties of the same.

But now if an officer of the church be brought into contact with some one opposed to the work of the Lord, and he forgot his priesthood and calling, what is the result? he is left to his own resources as an individual, which in many cases may not equal those of his adversary, and thus he may suffer an apparent defeat in the eyes of others, and the influence of the principles of truth may be lessened thereby.

In our own experience with the ministers of the day, we have found them very desirous of evading the great first principles of salvation, by calling for evidence of the truth of the Book of Mormon, which were we to furnish, as might be done, both with regard to internal and external evidence, as well as the researches of travellers accumulating a mass of proof as abundant as can be brought in testimony of any thing, yet it would be deemed insufficient. And why? we answer, because spiritual things are spiritually discerned; and as no man knoweth the things of a man, save the spirit of man which is in him, even so the things of God knoweth no man but the spirit of God. And inasmuch as the Book of Mormon is a divine record, so assuredly would the individual be unable to discern the same. But he might reply that he believed the scriptures of the Old and New Testaments, and was satisfied with the evidence adduced in their favour; yes, and so would he have believed in the Book of Mormon had it been in existence with him, and had he been taught to reverence it in a manner similar to the Bible; or we would carry it farther and say, had the person's lot been cast in Turkey, he would have grown up in a full belief of the authenticity of the Koran of Mahomet. But it is not such an evidence as this that can give satisfaction to the Saint of God. Multitudes express their belief and full confidence that Jesus was the Saviour of men, but it is a conviction that has been instilled into the mind in early youth, and has grown with their growth; yet still it is not an evidence that will satisfy a child of God.

We read that no man can say that Jesus is the Lord, but by the Holy Ghost, and on the same principle no man can speak as to the true nature of the Scriptures, Book of Mormon, or any other sacred record but on the same principle; we might therefore reason with persons until doomsday, who are not in the covenant, and yet fail to convince them.

We see then the absurdity of being led into a snare of this kind; it is neither more nor less than this, as it were laying aside our priesthood and the duties of it, to endeavour by our own abilities to convince a man that we hold before him the light of truth, at the same time that he has no organs of vision to discern it.

But there is a ground on which the servant of the Lord can stand securely; he can speak of the alienated condition of mankind, he can teach the great law of adoption into the kingdom of God, and he can bear a faithful testimony of the reality

of Christianity, and of the signs following the believer. He may enlarge on his *knowledge* of all scripture by the reception of that spirit by which alone the truth can be known, and if he be successful in securing obedience to the first principles of truth, the work will be accomplished with regard to establishing the truth of the Book of Mormon, as well as every other portion of sacred writ.

We have not made these remarks because evidence cannot be adduced, but to show the irrationality of endeavouring to make a man see without eyes, or in other words, without the capability of discerning truth when placed before him.

Let therefore, every servant of the Lord bear with him at all times a consciousness of his priesthood and calling, and when he is so circumstanced as to find it of no avail, his labour in that quarter is finished; for if he be not successful in the discharge of his legitimate authority and duty, it will be utterly in vain to seek to effect conviction in any mind by falling back upon his own acquired resources.

If we know anything of our own experience we would most assuredly say, that the power by which success is accomplished is to be found in connexion with a proclamation of the *fulness* of the gospel. Christianity has been presented to mankind as a mere speculative theory, without the power of godliness accompanying it, and when, on the contrary, it is presented in all its glorious fulness and reality to the honest-hearted, it becomes an agency of power which will either prove effective, or it will be in vain to resort to other means.

Let, individuals but conceive for once the glorious reality of truth, stripped of every mixture of error, and they will turn in disgust from the mere theoretical and heartless system with which before time they may have been associated.

We do not think it will be out of place here to give a word of caution, though we have frequently done it before, in relation to the exercise of wisdom in all the public labours of the servants of the Lord.

Let them watch narrowly that Satan deceives them not, by causing them to lose sight of the object of their mission and calling in the proclamation of salvation, and leading them to enlarge and dilate upon the erroneous systems of the day. Perhaps there is no habit in which the servant of the Lord becomes so blinded as this when he has once indulged in it.

The absurdities in connexion with modern creeds and systems are so numerous that they appear apparently endless in the contemplation, and if the devil can so far deceive a person as to lead him to forget the gospel, and turn his attention to them, he will take care that he lacks not for matter on the subject. There is nothing to be accomplished by such a mode of proceeding save to exasperate the feelings of individuals, and prevent them from receiving at our hands the word of life which we have to offer.

We make these remarks as cautionary to all, and when we call to mind, as the result of our own experience, the individuals who were the most prone to indulge in such a course, we find them now ranked amongst the apostates from the truth; and as their spirit at that time was to destroy rather than to build up, so it is with them now, and they will seek to overthrow the kingdom of God with as much zest as they once laboured to overthrow the varied systems around them.

But it may be asked, have we not in the christian warfare power to pull down the strong holds of sin and Satan? truly we have; but how is it most effectively accomplished? we answer by the establishment of the principles of truth; by exhibiting the glorious gospel of salvation, until the hearers themselves shall appreciate its truth and beauty and turn in disgust from the deformity of those systems with which they had been connected.

Let us draw a parallel case; we know that the kingdom of God in these last days shall be established, that it shall be built up and never come to an end; but while conscious of this important fact, would it be our business to go to every court in Europe or the world, and descant upon the evils of their various governments, and that in consequence of the false principles upon which they are based, they must come to destruction; certainly wisdom would not dictate such a course, but instead thereof let us who have embraced truth, seek to build up the kingdom, by a proclamation of those principles which shall fit men to become citizens of the same, and teaching the great principle of gathering, that they may be delivered from judgment, and in Mount Zion and in Jerusalem find salvation therefrom.

There is a honour, a dignity, and a responsibility connected with the priesthood which we would wish should never be forgotten; it is nothing less than to be ambassadors of Jesus Christ, and when successful in that embassy, the reward shall be to shine as the stars in the firmament and as the sun for ever and ever.

EDITOR.

IMPORTANT NOTICE TO THE SAINTS.

A copy of the Great Proclamation of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints to all the Kings of the world, to the Presidents, Governors, Rulers, and People of all nations, has just come to hand, with a request that we should circulate it as widely as possible through the kingdoms of Europe.

We are about publishing a considerable number of copies of this proclamation, and feel particularly to call the attention of the Saints to it at the present time. They must be already aware that they are conjointly engaged in a work, on the accomplishment of which hang important events; and, also that, according to the testimony of the ancients who have spoken of it, but little time is to be given for its fulfilment. Since the organization of the church of God, much has been done by the establishment of the principles of truth, while tens of thousands have boldly stepped forward and avowed their love for God by obedience to his command, and some have not forborne to shed their blood in its defence, still comparatively speaking, but few of the great men of the earth have heard anything of the work of God, and still fewer have declared themselves at all in its favour.

This proclamation is of vast importance to the Saints of God, to the whole Gentile world, as well as to all the house of Israel. It is made in fulfilment of the commandments and revelations of God of both ancient and modern times, being an invitation and call to the Gentile nations to receive the gospel of Christ, and come to the assistance of the Saints in carrying out the great principles and plan of salvation, and the accomplishment of that work which will end in the coming of Messiah, and great preparation for the marriage supper of the Lamb. Such a call and proclamation is necessary, in order that the present generation may be left without excuse, as the great events of the last days are being fulfilled. In all ages of the world, when the cup of the iniquity of any people was full, and the Lord was about to bring his judgments upon them, he has first sent a warning voice amongst them that all might have a chance of escape and be left without excuse, as in the case of Noah and Lot. We are informed that it should be in like manner at the coming of the Son of Man, and the prophets have all dwelt largely on the great calamities that await the Gentile nations.

In these last days, the Lord has decreed that, previous to the grand consummation about to take place, a universal warning must be given, and all be left without apology. The gospel has been adapted to the capacity of all, both high and low, and that He may judge the world in righteousness, He has resolved that all may have an opportunity of obeying his commandments, from which none are exempt.

This proclamation bears testimony to the nations of the earth that the kingdom of God has come, as has been predicted by the ancient prophets, and prayed for in all ages, even that kingdom which shall fill the whole earth and stand for ever. That in connexion with the establishment of this kingdom, the authority of the holy priesthood, and apostleship with the keys thereof, have been restored, holding the power to bind on earth that which shall be bound in heaven, and to loose on earth that which shall be loosed in heaven. By virtue of this authority, a message is sent to all, commanding them to repent and obey the gospel of the Son of God, with a promise that the obedient shall realize the blessings of the Holy Spirit, which have been again dispensed to man.

The American Indians, whose origin has long been a subject of dispute, and which the learned have sought in vain to come to a knowledge of, are here set forth in their true character, through the instrumentality of their records which have been revealed, and that they are about to have restored to them the blessings of the gospel and the holy priesthood, with all its attendant privileges, which were enjoyed by their progenitors, and thereby become a civilized and righteous nation in their own land.

It is set forward that the Lord has appointed a temple and holy city to be built on the continent of America, for the endowment and ordinances pertaining to the priesthood and for the Gentiles and remnants of Israel to resort unto, in order to worship the Lord, to be taught in his ways and walk in his paths, and finish their preparations for the coming of the Lord. A command is also given to the Jews among all nations, to prepare to return to Jerusalem in Palestine, and to re-build that city and temple unto the Lord. Thus, America and Jerusalem are set forth as two places of gathering for the nations, that they may escape the judgments about to overtake the world, as the prophets have testified, that in Mount Zion and in Jerusalem shall be deliverance.

Through this medium the rulers and people of all nations are invited to lend their assistance in accomplishing these great and important events, and informed that their salvation depends upon their receiving blessings at the same altar with Israel. They are also informed that, if they withhold their hand, and refuse to come forward to the help of the servants of the Lord, it will not effect the success and final triumph of the work; for it is the work of the great God, for which his Word and Oath have been pledged from before the foundation of the world. And the same promise and oath have been renewed unto man from the beginning, down through each succeeding dispensation, and confirmed again by his own voice, out of the heavens in the present age; therefore he is bound to fulfil it, and overcome every obstacle. The loss will be on their own part, and not on the part of God or of his Saints, should the people neglect their duty in the great work of modern restoration. The nations of the earth are informed that none of them can be idle spectators of the work of God, but must be affected in either one way or another, for or against the kingdom of God in the fulfilment of the prophets of the great restoration, and return of his long-dispersed covenant people.

When then the Lord has consummated this great work, and Jerusalem has become the seat of empire, and the great centre and capital of the old world, priests, bishops, and clergy of every denomination will have to yield their pretended claims to the priesthood, together with titles, honours, creeds, and names, and reverence and obey the true and loyal priesthood of the order of Melchisedeck and of Aaron, restored to the rightful heirs the authority of Israel; or the dearth and famine will consume them, and the plague sweep them quickly down to the pit, as in the cases of Korah, Dathan, and Abiram, who pretended to the priesthood, and rebelled against God's chosen priests and prophets in the days of Moses.

We wish to call the attention of all the elders and Saints to the subject of the circulation of this proclamation. Let them bear in mind, that they are all equally concerned in this matter with us, and that it is in fulfilment of an express commandment of God that it is published. We shall have to distribute a great number of them *gratis*, and as the Saints are under equal obligation with ourselves to have it published, we hereby call upon them to assist us with pecuniary means, in the fulfilment of this. This may be effected by the presiding elders of conferences and branches raising contributions in their several districts, and forwarding the moneys thereby received to us, here, for that purpose. We have 20,000 copies in press, and when they are out we do not wish the distribution of them to be confined to the agents of our publications alone, but request that all the presiding elders, officers, and members of all the branches will exert every means in their power to have copies forwarded to all the clergy and men of note in their circuit, and thereby clear their garments of the blood of all men, that they may be found spotless at the judgment seat of Christ.

WILFORD WOODRUFF.

CHARACTER.

The characters of individuals are, undoubtedly, in a very great measure formed by surrounding circumstances; and the statement that "man is the creature of circumstances," is not altogether without foundation.

Though if man were altogether the creature of circumstances, his free agency would be completely lost, and his responsibility annihilated, he would be as a sheet of paper that has lain perfectly passive under the hand of the writer, and is completely filled with matter. While on the other hand, if man were not affected by circumstances, his free agency could not be called into exercise, and he would cease to act and be as a blank sheet, that has received no impression from the hand of the writer.

In the benighted condition of society consequent upon the introduction of sin into the world, man is not only in a great degree the creature of circumstances but far too much the slave thereof, while one great object of salvation is to impart the spirit of God unto man, by which he shall be emancipated from the shackles of sin, and be made free with the glorious liberty of the sons of God, or in other words, to make him master of those circumstances to which he had formerly been subject.

If then the formation of character be influenced so much by surrounding circumstances, what should be the standard of excellency aimed at by a member of the church of Jesus Christ of Latter-day Saints? His first act after he becomes a partaker of the illuminating influence of the spirit of God, will certainly be to shake off the spirit of selfishness that obtains so much amongst mankind, and being no longer desirous of living for himself, he will become God-like in procuring happiness for himself by ministering to the well-being of others.

But again, must not the Saint of God in the last days become ennobled by the contemplation of the position which he occupies, and of the relationship in which he stands to the God of heaven, and to his Son Jesus Christ? To have been introduced into the family of God, to have taken upon himself legally the name of the family of heaven, and to be employed in, and associated with the Almighty, in carrying out his mighty schemes in relation to the human family, are certainly reflections that are calculated to ennoble and to dignify every one that truly reflects upon the position which he occupies.

How necessary then is it, that we should seek to put away every thing that is paltry, little, or mean; and on the contrary, seek to be possessed of, and have a real manliness of spirit, a transparency of character in which is no guile, where the heart and the lip harmonize together, and in their bearing upon others, beget the same noble principles.

How many unworthy, suspicious, and paltry jealousies would be for ever buried were these principles acted upon. Exercising that charity which thinketh no evil, we should be ready to give to all credit for seeking, according to their best ability, the general well-being and prosperity of the cause of God. In the kingdom there must be order and discipline, and it is impossible for all to occupy the same position. There must necessarily be presidents over branches and conferences. Upon them rests a responsibility which others have not; they need our faith and prayers to uphold and encourage them; it is their duty to watch over and direct others according to the light and intelligence which they have received, for the good of the cause of truth; it is the duty of others to encourage and assist them in the same—to be of one spirit with them in executing measures to carry on the work of the Lord. Let no unworthy jealousies intrude themselves upon us, let us never watch for iniquity, or seek to fasten upon persons so situated the charge of partiality. They are responsible for the plans which they seek to put in operation, and we are answerable for the carrying out of the same in righteousness. It is true, men may err, and do so, as we have too frequently cause to regret. Presidents may get out of order as well as others who do not preside, but it is not the duty of their councils to become their teachers, and thus reverse the position of the order of government,—by no means,

they are responsible to higher powers, and when necessity demands appeals can be made to the right quarter for redress.

We make these remarks because we have often seen the evils resulting from such a course of procedure.

Individuals may indulge a captious, suspicious, and accusing spirit, until they entirely cease to honour either their president or his office, and ere they are aware they will have their minds disturbed, their spirits soured, and if they do not speedily retrace their steps, they will find, that they have become the servants of Satan, in seeking continually to be the acusers of the brethren.

It is written, that "the heart is deceitful above all things," and truly in many respects it is so. Let but a person become thoroughly imbued with a spirit of finding fault, and being in darkness, his heart will persuade him that he is the champion of truth, of purity, and correct principles, at the same time that he is led by a false spirit, and is neither more nor less than the servant of the devil. But what would the spirit of the Lord dictate? Has his brother failings and weaknesses,—he would pray for him—were he convinced that his brother's natural qualifications did not equal his own, he would recognize his brother's calling of God, and look to him as a channel through which the Lord would be pleased to communicate intelligence and wisdom.

But when individuals are ready to accuse, all things are wrong. Perhaps the idea of seniority in the priesthood may be made a temptation unto them, until they kick against every measure in which they consider they are not duly honoured in this respect.

But these things are failings, and let one and all seek to put them away; all contrarieties, all bickerings, are calculated to retard the progress of the work of God, and most assuredly one characteristic of the Saint of God ought to be, to endure injury rather than by our opposition to throw an obstacle in the way of the progress of truth.

But not only ought the contemplation of our present position to benefit us, but there lies before us the illimitable future, the reward, the glory and exaltation of the Redeemed of God. If we are in possession of the spirit of God; if by a faithful walk and conversation that holy principle increases within us, how can it be otherwise than that we should improve in moral character, as we are continually approximating towards Deity itself, and look forward to the period when that unction from the Holy One shall enable us to know all things.

We have made the foregoing remarks not for any particular branch, or section of the Church, but for all, being convinced by the spirit of the Lord, that an adherence to these few hints will be found beneficial to every one, and cause them to attain to that elevation of character which shall prove that they have been ennobled and dignified by the spirit of God.

EDITOR.

Latter-day Saints' Millennial Star.

OCTOBER 15, 1845.

In the pages of the present STAR we have presented to the notice of our readers a description of a Proclamation just sent to us from head-quarters, with directions to print and circulate the same to the greatest possible extent which our means will allow.

From the remarks made by our beloved brother Woodruff, the great importance of that Proclamation will be perceived. It is the word of the Lord to the nations of the earth, and the rulers thereof; a voice of warning which must be delivered, whether it be listened to and heeded, or otherwise.

This, of course, will be no point of consideration with the Saints; their duty is plainly marked out, which is to obey the commandment of the Lord, in becoming instrumental in the circulation of the same.

It will be easily perceived that the printing off, at least, at the present time, of twenty thousand, must amount to a considerable sum, and the churches are well aware that this burden cannot be sustained by the Presidency alone. Perhaps more than one-half will necessarily be given away, therefore the returns, as in other publications, will not be found to meet the expenses necessarily incurred. And more than this, it will be clearly understood that it is the duty, not of a few in the kingdom of God who may be in office, merely to engage in a work of such a nature, but of the entire combined church, every member of which becomes responsible in a degree for their instrumentality in this great work. God has called his people to be a light unto the world, and the herald of his gracious purposes towards the repentant and obedient, as well as of his threatened judgments upon, the wicked.

Inasmuch therefore as we are wishful to rid our garments of the blood of the generation in which we live, we shall avail ourselves to the utmost of our ability of the means put into our hands for this purpose.

We shall not by any means confine the sale of the "Proclamation" to our customary agents, but shall expect particularly, that presidents, travelling elders, priests, or others, will become agents for the sale of the same.

But there is another point which ought clearly to be understood. The issue of this work is not put into our hands in order that we may get gain, and make a profit thereof, but that we may warn the nations, and that they be left without excuse before God. It will not therefore be expected that while the presidency are incurring the responsibility of printing the same, that the agents will be allowed to make a profit of it. We shall therefore expect returns in full for numbers delivered to the parties.

There is one hint that we would wish here to throw out, which is, that not only will the Proclamation be made an instrument for the salvation or condemnation of men, according as they receive it, but it will have a bearing upon the Saints themselves of no ordinary nature; it will be a trial of their faith, in making some sacrifice for the cause of God, and in carrying out a portion of his great work in the last days.

In order, therefore, to effect this great work, we call for pecuniary assistance from the churches generally. How that may be raised, we leave entirely with the Saints. Private persons who have means, and are wishful to assist, can communicate, by Post-office-order, immediately, with the presidency in Liverpool. For lesser contributions, collections may be made in the meetings, and the amount forwarded in the same manner, by the president thereof, all of which, of whatever kind or amount, we shall duly record, to be referred to at a future day.

It is expected that the price of each will be about twopence.

We would direct the attention of the Saints to a "Word of Advice," and a short piece on "Character," in the present number, and affectionately exhort them to give heed thereunto; the time has come for us not to trifle in connexion with our calling and standing in the kingdom of God. By the reading of the Proclamation, our position in relation to the Gentile nations and the world at large will be perceived, while the solemn nature of the same will inspire us with a sense of our relation to God and man.

Trusting, therefore, that the Saints will duly appreciate the importance of what we have laid before them, and learning from the prophetic nature of the Proclamation the great things that must speedily transpire, we have faith to believe that the same will prove a blessing to all whose hearts are engaged in the cause of God.

ONE HUNDRED YEARS HENCE.

1945.

From the Nauvoo Neighbor.

God, through his servants the prophets, has given all men a clue to the future. In view of this, we were cogitating upon our bed the other night, what would be the state of the world a hundred years hence. In quick succession the events and periods which have filled up nearly six thousand years passed before our mind's eyes, together with the accompanying, "Thus saith the Lord, I will destroy the earth with a flood, after one hundred and twenty years. There shall be seven years of plenty and seven years of famine in Egypt. Israel shall be held captive in Babylon till the land enjoys her Sabbath's seventy years;" and then came Daniel's numbers; and the exact time when the Saviour should be was born, his crucifixion, and second coming.

While thus looking over the "has beens," we fell into a deep sleep, and the angel of our presence came to the bedside and gently said, "Arise!" Now, it mattereth not whether we were in the body or out of it; asleep or awake; on earth or in heaven; or upon the water or in the air; the sum of the matter is like this:—Our guide, for such we shall call the angel or being that conveyed us, soon brought us in sight of a beautiful city.

As we were nearing the place, a "pillar of fire," seemingly over the most splendid building, lit the city and country for a great distance around, and as we came by, **THE TEMPLE OF THE LORD IN ZION**, in letters of a pure language, and sparkling like diamonds, disclosed where we were. Our guide went round the city in order to give us a chance to "count the towers;" and, as it was nearly sunrise, he conducted us into one, that we might have a fair chance to view the glory of Zion by daylight. We seemed to be swallowed up in sublimity! The "pillar of fire" as the sun rose majestically mellowing into a "white cloud," as a shade for the city from heat. The dwellings, so brilliant by night, had the appearance of "precious stones," and the streets glittered like gold, and we marvelled. "Marvel not," said our guide, "this is the fulfilment of the words of Isaiah:—'For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thine officers peace, and thine exactors righteousness.'"

Now the eyes of our understanding began to be quickened, and we learned that we were one hundred years ahead of "common life," and we glorified. The "veil" that hides our view from the glory of the upper deep had been taken away, and all things appeared to us as to the Lord. The great earthquake mentioned by John, and other prophets before him, had levelled the mountains over the whole earth:—the "sea" had rolled back as it was in the beginning, the crooked was made straight, and the rough places plain. The earth yielded her "increase," and the knowledge of God exalted man to the society of resurrected beings.

The melody and prayers of the morning in Zion, showed that the "*Lord was there*," and truly so; for, after breakfast the chariot of Jesus Christ was made ready for a pleasure ride; and the chariots of his "hundred and forty-four thousand" glittered in the retinue of "earth's greatest and best," so gloriously, that the show exhibited the splendour of *gods*, whose Father's name they bore on the front of their crowns.

Our curiosity excited us to inquire, what day they celebrated? To which the guide replied, "This is the *Feast-day* of the Lord to JOSEPH AND HYRUM SMITH, for being martyred for the truth, held yearly on the 7th day of the fourth month, throughout all the tribes of Israel!"

Flesh and blood cannot comprehend the greatness of the scene; the worthy of the earth, with Adam at their head; the martyrs of the different dispensations, with Abel at their head; and honourable men from other worlds composed an assemblage of majesty, dignity, and divinity so much above the little pageantry of man in his self-made greatness, that we almost forgot that mortals ever enjoyed anything more than misery, in all the pomp and circumstance of *man's power over man*! This was a feast-day for truth! This was the reward of integrity!—This was the triumph of "kings and priests" unto God, and was a holiday of eternity! Who could be happier than he that was among the holy throng? No one; and away we rode out of Zion among her stakes.

At the first city out, we found the same spirit—**ALL WERE ONE**. While there, the following news, by post, came from the east. It was read from one of the papers just published that morning.

"In digging for the foundation of our new Temple in the 124th city of Joseph, near where it is supposed the city of New York once stood, a large square stone was taken from the ruins of some building, which, by a seam in it, indicated more than mere stone. The seam being opened, disclosed a *lead box* about six by eight inches square. This box was soon found to contain several daily papers of its time, together with some coin of the old government of the United States. It will be recollected that all the inhabitants of this city, which were spared from calamity, were 'slung out when the earth was turned upside down,' some forty or fifty years ago for their wickedness."

The account of "fires" in one of these papers was truly lamentable, destroying, as the paper said, more than *twenty-five millions worth of property* in about three months. Each contained a large number of murders, suicides, riots, robberies, and hints of war expected, with columns of divisions among the sectarian churches about "*slavery*, *Onderdonking*, and the right way." The *Archer of Paradise* remarked, as these horrors of "old times" were being read, that "*all that was transacted in the last days of Babylon, before Satan was bound.*"

Joseph Smith said, "Lord, we will put those papers and coin in the repository of relics and curiosities of Satan's kingdom of the old world;" which was agreed to by all, after exhibiting the coin. The silver coin contained the words "United States of America," and "half dollar," round the image of an eagle on one side, and a woman sitting upon the word "LIBERTY," and holding up a night cap, between thirteen stars over "1845," on the other.

The only idea that could be gathered from all this was, that the government had fallen from the *splendour* of an eagle to the pleasure of women, and was holding up the night cap, as a token that the only liberty enjoyed then, was star-light liberty, because their deeds were evil.

Another coin had the appearance of gold, with "five dollars" upon it, but upon close examination it was found to be nothing but fine brass.

While this was going on, the Lord said, "beware of the leaven of old.—Let us enjoy our day."

In a moment this band of brethren were off, and what could equal the view? No veil, no voice; the heavens were in their glory, and the angels were ascending and descending. The earth was in its beauty; the wolves and sheep; the calves and lions; the behemoth and the buffalo; the child and the serpent, enjoyed life without fear, and all men were one.

As we were passing to another city, amid all this perfection of the reign of Jesus before his ancients gloriously, we discovered the fragment of a hewn stone, of a lightish blue colour, with an abbreviated word "Mo," and the figures "1838" upon it. To which the "Lion of the Lord" exclaimed, "*The wicked are turned into hell, and forgotten, but the righteous reign with God in glory,*" and it seemed as if the echo came from a redeemed world—"glory."

At about two, after five hours' ride among the cities and stakes of Zion, we returned to the capital, to partake of the feast of the martyrs.

The preparation was perfect. A table through the grove of Zion, for more than three hundred thousand saints, where *Jesus Christ* sat at the head of the fathers and mothers, sons and daughters of Israel, was a sight which the world, even Babylon in its best days, never witnessed. Says Jesus, as every eye turned upon him,

"Our Father, and thine,
Bless me and mine. Amen."

After the feast (the sentiments, words of wisdom, and other touching matters were to be published in *Zo-ma-rah*, or *Pure News*, and are omitted) we stepped into the News Room, and the first article in the *Pure News*, which attracted our attention, was, the Minutes of the General Conference, held in Zion, on the 14th day of the first month, A. D., 1945, when it was motioned by Joseph Smith, and seconded by John the Revelator, "*That forty-eight new cities be laid out and builded, this year, in accordance with the prophets which have said, 'who can number Israel? who can count the dust of Jacob? Let him fill the earth with cities.'*" Carried unanimously."

Twelve of these cities to be laid out beyond eighteen degrees north, for the tribes of Reuben, Judah and Levi. Twelve on the east, at the same distance, for the tribes of Joseph, Benjamin, and Dan. Twelve on the south, at the same distance, for the tribes of Simeon, Issachar, and Zebulon; and twelve on the west, at the same distance, for the tribes of Gad, Asher, and Naphtali.

The paper contained a notice for the half yearly conference, as follows:

"The general half yearly conference will be held at Jerusalem, on the 14th day of the seventh month, alternately with the yearly conference in Zion."

"It is proposed that the high way east up between the two cities of our God, be decorated with fruit and shade trees between the cities and villages, (which are only eighty furlongs apart), for the accommodation of wayfaring men of Israel. Gabriel has brought from paradise some seeds of fruit and grain which were originally in the Garden of Eden, and will greatly add to the comfort and convenience of man."

While we were engaged in reading, a strain of music from some of the "sweet singers of Israel," came so mellowly over our sensations for a moment, that we hardly knew whether the angels or saints of the millenium, were chanting a vesper to their Saviour. We were so delighted with the performance as we saw the "musical chariot" pass, filled with young men and maidens, all in white robes, that we only remember the following verses:—

"Death and Satan being banish'd;
And the 'veil' for ever vanish'd;
All the earth's again replenish'd,
And in beauty appears:
So we'll sing hallelujah's;
While we worship our Saviour,
And fill the world with cities
Through the 'great thousand years.'"

Our eye next caught a map showing the earth as it was *and is*. We were delighted with the earth as it is. Four rivers headed a little south of Zion, for Zion, is situated in "the side of the north." The first river is called "Passon," and runs west. The second is called "Glan," and runs south. The third is called "Haudakal," and runs north; and the fourth is called "The Fraters," and runs east. These four rivers divide the earth into *four quarters*, as it were in the days of Adam, and with their tributaries give an uninterrupted water communication over the face of the world, for in the beginning the earth was not called "finished" till it was "very good," for every thing.

By the paper we were reading, we learned that rain was expected in the beginning of the seventh month, according to the law of the Lord, for the promise is, "it shall rain moderately in the first and seventh month, that the ploughman may overtake the reaper."

Contemplating the greatness of the earth in its glory, with Jesus Christ for her king, president, and lawgiver, with such wise counsellors as Adam, Noah, Abraham, Moses, Elijah, Peter, and Joseph, we were imperceptibly led to exclaim, "Great is the wisdom, great is the glory, and great is the power of man with his Maker!"—when on a sudden our guide came in and said, "you must drink wine with the Lord in his kingdom and then return." This we did, and many things which we saw are not lawful to utter, and can only be known as we learned them, by the assistance of a guardian angel.

When we were ready to return, our guide observed, "perhaps you would like to look through the urim and thummim of God, upon the abominations of the world in the day of its sin." "Yes," was our reply, and he handed us the "holy instrument." One look, and the soul sickened. Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man what folly, corruptions, and abominations are wrought among men to gratify the lust of the flesh, the lust of the eye, and the cunning of the devil. But they shall come. We returned, and awoke, perfectly enamoured with the beauty and glory of Zion to be, as well as the splendour and harmony of the "feast of the martyrs;" determining in our mind, at some future day to give a sketch of the TEMPLE wherein Jesus sat and reigned with the righteous, when there was "not a Canaanite in the land," nor anything to hurt or destroy in all the holy mountain—when the earth should be full of the knowledge of God as the waters cover the sea. In short, the heavenly reality of *one hundred years hence*.

THE LATE FLOODS IN THE NORTH.

NEWCASTLE-UPON-TYNE, MONDAY.—Further accounts have been received of the disasters caused by the late floods in the vale of the Tyne. The wheat sheaves of 50 acres of land belonging to Mr. Hall, farmer, of Newburn, were carried away by the current, and, about seven o'clock on Friday evening, the river in many places was completely covered with agricultural produce and floating timber. The people along the banks of the Tyne have got out an immense quantity of grain, which, of course, is entirely spoiled, except that it may serve to feed poultry.

The loss and damage to shipping has been very considerable. A few cases may be enumerated, but a complete list it would be extremely difficult to furnish. Here follows a list of some twenty-four vessels more or less injured.

At one time fears were entertained for the safety of Tyne-bridge, from a raft of timber having got fast under one of the arches, and the force of the current setting against it

being so strong. It stood firm, however, and as the tide ebbed the timber was got clear. Much complaint is made of the defective system of mooring, and it is generally thought the corporation of Newcastle, who derive an immense revenue from the river, ought to pay a little more attention to that subject than they do. The brig Ocean is still on the Herd, and will probably go to pieces in a tide or two, if the weather does not abate, so as to allow her to be got off quickly. The crew were saved by the life-boats, which were manned and in readiness to be directed towards any point where life was in danger. It does not appear that any lives have been lost, except the mate of the Atlantic. Two keels, belonging to Mr. Alderman Lamb, of Newcastle, laden with sand, sank off the Skinner's Burn, and the crew had a narrow escape. Several of the mooring buoys were carried away, and, indeed, such a general wreck has not been experienced in the harbour for many years. The river police, appointed under a recent act of Parliament, rendered efficient services, under the direction of Mr. Stephens, in preserving such property as could be collected together, and acting in conjunction with the harbour master in adopting measures of general safety; the floods have abated, but there is still a great quantity of fresh water coming down from the hills and high lands in the west.

On Thursday evening last a most tremendously heavy rain began to fall in the two northern counties of Cumberland and Westmorland, and before midnight it poured down in perfect torrents, and continued to do so all that night, and all day on Friday and the greater part of Saturday, and the consequence was that all the rivers and streams were so much swollen and overflowed their banks, that greater and more furiously terrific floods have not been known in those counties for many years, and never such at this period of the season. The rivers Eden, Lowther, Eamont, Lune, and Petteril were unusually high, and overflowed their banks, causing frightful devastations, and an immense loss of property. On the Julian Bower estate (through which the river Eden flows), near the village of Temple Sowerby, Westmorland, belonging to Richard Tinkler, Esq., of Eden-grove, upwards of 280 stooks of most excellent corn were washed down the stream with the greatest impetuosity, all attempts to save any part of it being extremely dangerous, and of no avail. On the same river the huge centres and scaffold which were erected for the purpose of repairing the large bridge which spans the river at Appleby, Westmorland, were taken down the stream early on Friday morning, and although numbers of workmen were soon at the river side, endeavouring to land the large logs of timber, yet by far the greater portion of them could not be caught, and were rapidly taken down by the flood and have not been seen or heard of since. This accident will retard the workings going on at this bridge for a considerable time. On the river Lune, near Boroughbridge, ten massive centres, on which were erected a stage for the purpose of making a large bridge on the Lancaster and Carlisle Railway, were all entirely swept away, causing a great inconvenience and loss to the sub-contractors of the work at that bridge. Messrs. Bird and Relph had about 100 stooks of corn swept away by the overflowing and impetuosity of the river Petteril, near Kettle-side farm, in the vicinity of Penrith, the greater part of which they succeeded in securing far down the stream, in a most shocking state. On the Lowther and Eamont, quantities of scaffolding and other materials were washed away from the workings of the monster bridges at Yaw's Cragg, and Yanwath-hall, on the Lancaster and Carlisle Railway. At Armathwaite, where the Eamont, Lowther, Raven, and other tributary streams had joined the Eden, the scene was terrifically grand, to behold such a mighty embodied volume of water rushing down to the ocean with impetuous velocity, and, also, at the same time, it was a lamentable spectacle to witness so much valuable wreck hurried along by its raging strength, consisting of hundreds of sheaves of corn, large logs of timber, boards, posts, rails, and trees, and, we are sorry to add, amongst the wreck were two fine cattle, which no doubt had been grazing in some low land when the flood arose, and they were swept away by the roaring current. To whom these cattle belonged our correspondent did not ascertain. It is to be feared that accounts of numerous other accidents and loss of property in various other districts of Cumberland and Westmorland will shortly be heard of. The corn crops, a great portion of which, in many districts in those counties, still remains uncut, are at present in a most deplorable condition, being all laid flat on the ground, and fears are entertained that second growths will make their appearance, and thus render the corn of bad quality and unsound. The stooks in the fields are also in a most shocking plight, all of them being entirely soaked through with rain, and great numbers of them scattered on the ground amongst the water. The prospects of the farmers are anything but cheering, and unless the weather shortly becomes more favourable, the worst of consequences will most assuredly ensue. At the last markets in these counties, prices of every kind of grain were considerably higher, and flour and meal within the last three days have risen in price 3d. per stone of 14lb., wheat flour being 2s. 8d. per stone. On Friday and Saturday last all the workings on the Lancaster and Carlisle Railway were put a stop to, the workmen not being able to stand out, so heavy and continued